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Theological Seminary

CONSCIENCE AND REMORSE.

"Good-bye," I said to my Conscience—
Good-bye for aye and aye;"
And I put her hands off harshly,
And turned my face away:
And Conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace:
And I cried, "Come back, my Conscience,
I long to see thy face;"
But Conscience said, "I cannot,—
Remorse sits in my place."

—Paul Lawrence Dunbar.

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2716 Hillegass Ave., Berkeley.

THE FATHER OF OREGON.

The people of Oregon City, Oregon, are to be commended in that they have purchased and will keep as a memorial the old house at that place in which Doctor John McLoughlin lived for many years after he resigned his position as chief factor of the Hudson's Bay Company at old Fort Vancouver on the Columbia.

Doctor McLoughlin has been rightly called "The Father of Oregon." It may be said that with almost any other Englishman in charge of the Hudson's Bay Company affairs in the Pacific Northwest the line between the United States and the British possessions would probably be further south than it is.

We believe that Dr. Marcus Whitman had much to do with the saving of "the Oregon country" to the American republic. When the wheels of his old wagon went rumbling down the western slopes of the Rocky mountains and the first evidence had been given thus that women and children could get over what the great British fur-trading company reported as impassible barriers, the way was opened up for that civilization of homes which later did more than anything else in locating the boundary line where it was located.

But, it is not easy to tell what would have been the fate of the American settlers who came at different times in later years across the plains and over the mountains if it had not been for the humane Doctor McLoughlin. There is good reason for the belief that they would have been massacred by the Indians or would have died in large numbers from hardships endured if McLoughlin's helping hand had not been extended.

At one time when an unusually large number was coming down the Columbia, with clothing in tatters, half-starved, half-frozen, the good old doctor stood all day in the rain at the landing, giving welcome and sending all at once up to the hospitality of the fort. And it was Dr. McLoughlin who furnished the settlers with provisions and seeds with which to establish themselves in the Willamette valley—the same to be paid for at their convenience.

All this cost him his place finally. The Hudson's Bay Company wanted the Northwest as a great game and fur preserve. They did not want American settlers and homes there. The Company took no summary action, for Doctor McLoughlin was too valuable a man to lose. But after they had remonstrated again and again the old doctor finding that he must either cease being kind and humane or resign from his position chose the latter though it meant the relinquishment of a princely salary and remarkable influence and power, and a little later took up life as an American resident at Oregon City where in early years he had filed on a tract of land. Although in due time he declared his intention of becoming an American citizen and actually became such as soon as possible, to the everlasting shame of certain designing men it was not until five years after his death that title was secured by his descendants to his land. He who had done so much for Oregon pioneers, a person of singular uprightness and beauty of character, was persecuted and defrauded, and went down to his grave a broken-hearted man.

But in the years since then this grand old man has been gradually coming to his own. Mrs. Eva Emery Dye, in her historical novel, "McLoughlin and Old Oregon," has done much toward bringing the old hero to public notice and esteem. Mrs. Dye says that after he had taken residence at Oregon City, "Always the front door of McLoughlin's house stood open. 'We must never leave the house alone, mother,' he would say. Some immigrant might come that needed our help."

For several years a fine three-quarter life-size portrait of the old doctor has had the place of honor in the Senate chamber of the State Capitol at Salem—immediately back of the chair of the president of the Senate. It was presented to the state in 1889 by the Oregon Pioneer Association. In accepting it on behalf of the state the Governor said of McLoughlin: "While he was loyal to his country, he was, as became his lofty character, more loyal to his conscience; and while never forgetting his full allegiance as a Briton, he never forgot his higher duty as a man." And further: "Then, let this picture of the grand old man, whose numerous deeds of charity are inseparably interwoven in the early history of our state, ever enjoy the place of honor it now holds; and when our children and our children's children shall visit these venerated halls, let them pause before the portrait of this venerable man and do homage to his memory, who, with his patriotic devotion to his country and his devout service to his God, crowned the full completeness of his high character with an unmeasured love for his fellow-men."

From time to time a monument to "The Father of Oregon," located at some appropriate spot, has been suggested, but nothing definite toward that end has ever been done. Washington as well as Oregon ought to act soon, and together erect at Vancouver on the banks of the Columbia a stately shaft to remind ever the passing multitudes of what this old Hudson's Bay Company chief did for the whole Pacific Northwest. It has been well said by Mr. Frederick V. Holman, one of the directors of the Oregon Pioneer Association: "Whatever Dr. John McLoughlin did to or for the Oregon settlers, missionaries, and immigrants, he did to every citizen of Oregon, man, women and child, for all time, then, now and to come. In honoring him we honor ourselves. To fail to honor him and his memory, we would dishonor ourselves."

The Oregon legislature won wide approbation when a

few years ago it restored the name of Mt. McLoughlin to that lofty snow-clad peak in the southern part of the state which for several years had been called Mt. Pitt. Before 1838 it was named by early residents for Mc.-Loughlin.

In the Temple of Fame at Washington, Oregon ought to place the name of McLoughlin. Mr. Holman has rightly said: "Of all the men whose lives and deeds are essential parts of the history of Oregon, Dr. John McLoughlin stands supremely first; there is no second. In contemplating him all others sink into comparative insignificance. You may search the whole world, and all its histories from the beginning of civilization to today, and you will find no nobler, no grander man than Dr. John McLoughlin. His life and character illustrate the kinship of man to God. He was God-like in his great fatherhood, in his great strength, in his great power, and in the exercise of his strength and of his power; he was Christ-like in his gentleness, in his tenderness, in his loving kindness, and in his humanity."

"We would have died, had it not been for Dr. McLoughlin," has in the years since then been the testimony of scores of Oregon pioneers: "For the first three or four years after I came if he had not helped us we could not have lived in Oregon," said one in 1905. And another: "History says Dr. Whitman was the man who saved Oregon to the United States, but that is not true. It was Dr. John McLoughlin of the Hudson's Bay Company. So says every man that is a man who came to Oregon up to 1849. He furnished the entire immigration with food and clothing for the first year after we came. The people did not have money to live on, and so he fed and clothed us all; and some never paid him."

Once when the good old doctor who had aided a needy man was asked what his bill was, the reply was: "Tut, tut, tut! bill, bill, bill! Take care of yourself, sir, that's the bill. When the man urged that the doctor couldn't afford to care so long for him and his family, the words were: "Tut, tut, tut; you do the best you can for some other man who is in trouble, and that will pay me."

IN OUR SUNNY SOUTHLAND.

The harvest time for Southern California is near at hand, and there is an eager expectancy manifest everywhere. The winter tourists will be there in large numbers in a few weeks, the citrus crops will begin ere long to roll away to the markets near and far, and evidences of prosperity and peace and plenty will rim the whole horizon.

Our churches in our Southland are preparing to enter on a vigorous campaign at once for bringing into their treasuries the funds needed to carry on the work under the apportionment plan adopted a few months ago, and which, like many other enterprises in that land of sunshine, has had only slight attention during the summer months.

The recent editorial visit to Southern California, though brief, was sufficient to disclose the fact that there is a wide-spread spirit of optimism in church circles.

In the First Congregational Church of Los Angeles the pastors feel that they have reason for thanking God for a wonderful spirit of harmony and the large number in the church who are doing something in a religious way. The First Church ended its fiscal year recently in fine condition spiritually and materially, but those at the helm testify that this was accomplished only because there was all the while careful effort looking to that end. A lesson here for all who desire to attain!

If any of the readers of The Pacific wish to see a highly jubilant church let them take a trip to Ontario and interview the people of the Congregational Church of that place whose call was accepted recently by the Rev. Dr. J. F. Loba of Pasadena. They do not wait for congratulations. They are too busy congratulating themselves because of their good fortune. Nevertheless they believe that congratulations are in order on all hands, and so do we. Dr. Loba came to the West Side Church of Pasadena about two years ago from a long and successful pastorate at that seat of culture and influence, Evanston, Illinois, his health requiring a climate different from that of the interior, and gave himself most earnestly and ably to the work in that city. The church at Ontario sought him twice without avail; but, seeking the third time, succeeded.

We never get to Southern California without hearing something good, on all sides, about Pomona College. This time one of the good things came from the University of California through Professor Blaisdell of Beloit College, at Beloit, Wisconsin.

The Professor came out to take a good look at Pomona, which look may end in his coming to its presidency. One way of viewing Pomona was to stop at the University of California in Berkeley, at which seat of learning it was said to him by a man of high standing in the University: "Our finest students come from Pomona. They have the spirit of devotion to God."

Pomona College has a freshman class of 132 this year.

The foundations of the splendid educational system in the Philippines were laid by its graduates—Messrs. Barrows and Brink. And it was at Pomona that Mr. Fong Sec was educated, of whom Consul General Wilder has said! "One of the two best Chinamen I ever knew." Fong Sec is now a leading man in a great educational work in China.

What a contrast between the Pomona College of today and that of twenty-one years ago when Dean Norton, then one of the two professors, just from the East, stood and looked over the desert expanse, while Mrs. Norton sat on a log and cried over the dreary loneliness!

Today its professors number more than two score; it has property and endowments counting up to at least three quarters of a million dollars; nearly all the students it can well acommodate, and hundreds of graduates honoring the institution in all works and walks of life.

We thought, as Professor Sumner, who led in its founding, stood and addressed a large gathering at Pasadena the other day in its interests and told of some of the things accomplished,—we thought that it had been given to him to build his life into an enduring influence. And as Dean Norton pictured past and present one night in the Association at Ontario, our thought was that all the devotion which he had given to the institution was in the light of achievement well worth while.

Southern California has an exceptionally large number of ministers who are not in active service. The minutes of the last General Conference listed seventy-three who are not in pastoral service. Several of these have professional, evangelistic or secretarial positions, and are thus engaged actively in religious work. But we note that fifty-eight are either retired, in business, or in some professional

work. It was a pleasure to meet some of these, as it has been a pleasure to know for some time that they were filling in ways most creditable the places entered upon. One of these, Frank S. Forbes, now an attorney in Los Angeles, read at the Association at Pasadena a very valuable paper on "The Attitude of the Church toward the Orientals on our coast."

It was a strong plea for the Church to stand by the principles and teachings of Jesus, to maintain the principles of human brotherhood, and demand that the Orientals be treated as other races are treated.

Among the modifications in the present exclusion law suggested by Mr. Forbes is one which will allow the Chinese now in this country to bring here their wives and minor children.

Last June the New York Evening Post reported Mr. W. A. Gates, the secretary of the California Board of Charities and Corrections, as saying in an address at the National Conference of Charities and Corrections:

"The Oriental comes here, not for a home, but for gold. He has sent to the Orient over $800,000,000 in the last thirty years. He brings with him centuries of superstition and prejudice. His moral standards are low; usually he has no family. According to the census of 1900, one out of eighteen of the Chinese of this country and one out of twenty-four of the Japanese are females. Of these women but few are virtuous. Most are prostitutes and some are slaves, bought and sold as chattels. The white man cannot build a home, care for a wife and children, perform the duties of an American citizen and compete for his daily bread with this wifeless, childless yellow man."

The evils here complainned of are due mainly to our exclusion law. Let this nation do the right thing by making it possible for every Chinaman lawfully in this country to have a home no longer wifeless and childless, and much that is in the foregoing paragraph could never again be written.

Our Baptist brethren in the launching of their new college at Redlands have laid hands on the Rev. George Robertson of Mentone who is now, in connection with his pastoral work, teaching geology and botany in the new college. This may mean that another name may after a while be added to the list of Southern California ministers "not in pastoral service." If so, a man well qualified for the work of the ministry will be lost from that work, and one just as well qualified for college work be gained for that.

Worthy of commendation is the minister who resists the temptation to lay down the work in a difficult field for one in which work is of quite the other sort comparatively This is what the Rev. C. N. Queen of San Bernardino did recently. No actual call came to him. But he was approached by a church twice in such a manner as would have led to a call if he had given any encouragement. His thought was that he had only recently entered on the work at San Bernardino, and that it would not be treating that church fairly to leave it so soon. Therefore all overtures were turned down. We congratulate Mr. Queen and the people of San Bernardino.

We never go to Southern California without being impressed with the affection in which is held the Rev. J. L. Maile, who served so long and devotedly as Home Missionary Superintendent. Mr. Maile, under the new arrangement, is Pastor-at-Large. We can wish Southern California Congregationalism no better wish than that it may have many years yet his splendid consecrated service.

One is impressed also by the determination and optimism of the Rev. C. P. Dorland, the Superintendent of Benevolences. The new plan in Southern California will succeed because Mr. Dorland is determined that, it being the best sort of a plan, shall succeed, and will work most devotedly to make it succeed.

Very suggestive was the remark a prominent layman made at the meeting of the Los Angeles Association when the subject of giving was being discussed. It had been said that the people were not giving as they ought to for Christian work. This layman presented the query whether the blame did not lie to considerable extent with the pastors and others in that the causes and their needs were not brought properly before the people. Many, he claimed, did not really know the needs. And in this connection he stated that only recently he was about to throw into the waste basket a litle paper published by the American Bible Society when there caught his eye a statement of the fact that Mrs. Russell Sage had made an offer of $500,000 to the society conditioned on the securing of an equal amount from other sources; that this would be lost if the other $500,000 were not raised soon. Immediately he resolved to pledge $1,000 toward this.

The visit of Professors Nash and Castor, of Pacific Theological Seminary, to Southern California, their presence at the Los Angeles and San Bernardino associations, at Pomona College and elsewhere, we believe to have been productive of great good. They were not only an inspiration what they said, but the seminary was brought thus tion in what they said, but the seminary was brought thus part of the state, and the bonds of fellowship between the northern and the southern brethren were strengthened.

In a recent issue of an Escondido paper we find a unique advertisement. It occupies a half a page. In big display type appears the heading "**Life Lessons.**" This is followde by the statement in display type that the Congregational Church announces a series of Sunday evening addresses or sermons on "Fundamental Life Themes." Then follow in large type, the lines reaching across the page, these paragraphs:

"We take this method of saying something about the work which we of the Congregational Church are seeking to do.

"We wish the community to know how sincerely we are trying to work out the deepest possible solution of the problem of human life.

"We wish to make it plain that we are profoundly sympathetic with the difficulties, perplexities, and deepest longings of the human heart.

"We regard the issues involved in human life and character as too serious to be dealt with in any sensational or spectacular fashion."

Those who crave the sensational are told that they will not find it in the Life Lesson Services. Further it is said:

"Neither will we be able to satisfy a desire for fanciful or overwrought interpretations of truth. There is a certain type of mind which will be disappointed in our method.

"We are engaged in the task of getting at the very inner heart of things,—solutions which carry with them power, comforting the heart, giving mastery in character,

satisfying the intellect.

"We invite thoughtful people who are concerned to get a satisfactory footing. The method will be cumulative, seeking to proceed by an orderly progress from week to week. We therefore invite the people to come, not merely once nor twice, but often enough to get the sequence and inter-relationship of the themes presented.

"When you come, your personality and finer sensibilities will be respected. We make no conscious effort to over-ride or coerce any man in his convictions. We shall hope to make the truth as far as possible self-evidencing.

"Such a thing as controversy is the last thing we wish. Experience proves it to be often more productive of evil than of good, occasioning more heat than light, and it is **light** we want.

"If any have drifted away from the churches through misapprehension of their spirit or purpose, we would ask them to give the church another trial. Perhaps they do not properly estimate what we are doing."

To the services thus advertised the public is cordially invited by the Rev. Ralph Larkin, the pastor.

THE PLACE OF THE ETHICAL AND OF THE EMOTIONAL IN CHRISTIAN EXPERENCE.

Rev. L. L. Wirt.

(A paper read at the Congregational Conference at Santa Cruz, October 12-14, 1909.)

That there is a place for both will not be seriously challenged. The theme then becomes largely one of emphasis and of relationship.

In a communication from one who had much to do with shaping this program, the question was raised, "Is Congregationalism lacking in the emotional? And if so is an ethical, educational church, without spiritual sensations, adequate to move men?"

Ours, I suppose, may be called an educational, rather than an emotional church—and yet surely not less ethical than its more demonstrative neighbors.

The importance of making religious education truly ethical cannot be over emphasized. Right here the academic and the theological ought to be abandoned for the practical and the applied. The real, true emotion, only, attends the ethical interest.

Mr. Miles speaks on the educational church tomorrow so that I may be pardoned for confining myself largely to the psychological division.

It is an interesting fact that N. S. Welshmen are among the most unemotional people on earth. I know of no country where revivals of religion have been more infrequent or unsuccessful. And yet you may be surprised when I say that the moral standards of the people are high as compared with those of the United States.

During my residence in the antipodes, we never thought of locking the house day or night and usually left windows and doors wide open. Divorces are almost unknown, and if yellow journalism is a reflection of what people want, the ethical taste of Australians must be high, for the Sydney daily papers e.g., are as Bibles compared to the San Francisco press. You will expect to find the reason for this in the greater influence exercised by the church, but that unfortunately is not the case. Church attendance in a climate where nature's voice is most seductive and out-of-door life habitual, is as great a problem as in America. Old country habits and traditions may have their steadying influence, but the high moral standard of the people of New South Wales is largely attributable, I believe, to a thoroughly religious system of popular education. A carefully edited edition of the Bible is a text book in every public school; its great ethical literature and its noble biographies are a part of every school curriculum and are taught by every teacher to every scholar. Moreover, any minister of the gospel may visit the schools in his district twice each week for the purpose of giving religious instruction (dogmatic if he pleases) during school hours, to the children of his denomination or any others whose parents may wish them to attend. Given then, such almost universal ethical training, is there any connection between **this** and the indifference with which the efforts of the evangelist are met? I believe psychologists would say there is. During a seven years' ministry, I do not remember to have received into the church but five persons who were influenced by revival methods, while the quiet unemotional talk and especially the pastor's preparation class were fruitful sources of church membership. In Caird's "Introduction to Religion" he states that:

"Religion must indeed be a thing of the heart; but in order to elevate it from the region of subjective caprice and waywardness, and to distinguish between that which is true and false in religion, we must appeal to an objective standard. That which enters the heart must first be discerned by the intelligence to be **true.** It must be seen as having in its own nature a **right** to dominate feeling, and as constituting the principle by which feeling must be judged. In estimating the religious character of individuals, nations or races, the first question is, not how they feel, but what they think and believe—not whether their religion is one which manifests itself in emotions, more or less vehement, but what are the **conceptions** of God and divine things by which these emotions are called forth. Feeling is necessary in religion, but it is by the **content** or intelligent basis of a religion, and not by feeling, that its character and work are to be determined."

Not that we should not recognize the large part feeling plays in Christian experience; the trouble has been in withdrawing from the field before the heart's warm response to and intelligent acceptance of truth has crystallized into purpose, and volition has had its opportunity to round out choice into character.

If the tide of the Methodist class meeting and Baptist camp meeting has receded, leaving the ugly mud-flats covered with the wrecks of good intention, it is also true that the cold wind of intellectual self repression blowing off the Congregational shore has kept the tide of divine love from flowing in to bless many yearning hearts so constituted that they must **feel** before they can believe, or at least **when** they believe.

Dr. George Barton Cutten, to whom I am much indebted for his recent stimulating book, "The Psychological

Phenomena of Christianity," points out that St. Paul's miraculous conversion was never repeated in the life of any other; nor did Paul himself ever seek to reproduce his experience in the lives of any of his many converts. Is it not a little singular, that after Pentecost there is no repetition of the phenomena which added 5000 souls to the primitive church?

And yet, despite the fact that New Testament workers **never tried** to duplicate these two experiences (unless we except Peter's experience at Caesarea), these should be selected, among so many methods and so many conversions, as the only true and God-given form of effort and approach to the Infinite.

Emotion in experience must not be confined to the phenomenon we call conversion. It has its value there but has often been unwisely emphasized. Notice the quiet but ever effective method of Jesus, and the sane, normal experience of Matthew and Zaccheus, the Ethiopian and Timothy.

Jesus did not foster the sudden method of conversion and it has never been universal since his time. The Roman, Lutheran and Episcopalian churches have never encouraged it. Their catechism and confirmation classes are perhaps as open to criticism as extreme revival methods, but all are only incidents in the great religious life of the world—incidents of value for the time, but giving way to more normal and valuable processes. For as Dr. Cutten finely says:

"It is not, mark you that conversion is out of date, but simply that one form is passing. Conversion is a normal human experience, a natural and necesary process of adolescence. One of the principal reasons why there will probably be no more great revivals, and one of the chief reasons why revivals have declined is that since the last great revival we have made a marvelous discovery—we have found the child."

Pestalottzi would rejoice in this day—the day he saw by faith and toward which the frail body and indomitable spirit toiled and sang, wrote and prayed until his gentle heart broke under the indifference of his age. But Pestalottzi is at last having his day, and the importance he placed upopn the adolescent years is being finely vindicated.

The almost immediate popularity of the Religious Education Association, the important place just now being given to the study of psychology, pedagogy and kindred subjects, the closer sympathy between teacher and pupil, the emphasis upon nature studies, manual training, hand work in public schools and Sunday-schools, wholesome juvenile books, public playgrounds and directed sports—all this I reverently believe is a surer token of the coming of the kingdom of God on earth than the children's crusade or an emotional revival that would sweep thousands into the church.

It is indeed a revival, but an ethical revival—nay, it is more than a revival—it is a Rennaisence which has come to stay and unfold yet more and more.

The mind of a child is again leading the world back from terror, repression and distortion, to right thinking, normal unfolding, divine being: "Suffer the little children to come unto me." We are only beginning to heed that twenty century long command. But in such measure as we are heeding it the teacher himself—nay the whole world is following the child Christward. And that is why the discovery of the child has bade adieu to the fire and blood of the emotional revival.

Have you heard the very latest word on Aids to Bible Study for the Sunday-school? It is spoken by the International Graded Series, the examination of which makes one wish to be a child again. The Sunday-school of the First Church of Oakland adopted this new system October 1st, and after three Sundays' us our teachers are high in its praise.

The principal of one of our city schools came to me week before last with his three motherless children. A devout Christian man, he was seeking safe, normal, religious training for them. "I must be both father and mother to these precious little souls," he said, "and I can afford to make no mistakes. My whole life's ambition is bound up in their salvation, and training in useful service. What has the First Congregational Church to offer them? If I commit them to your care, what definite and positive influence for good may I expect will be brought to bear upon their lives? In short, how will you go about that greatest and most sacred of all tasks, the leading of my children to Christ?"

I did not stop to shift the responsibility to the father's shoulders as I ought perhaps to have done, but saw as in a new light what the priestly function of the minister involves. I was face to face with the great eternal task. I fell into his humor, for the moment, and more to encourage my own faith in the efficiency of the modern church to fulfil its high calling than to convince this father that his children were safe in our hands, I explained to him what might naturally be expected to follow if his children took up the eight or ten years' march through the various grades of our school. I told him the example and teaching of the wisest, godliest and most thoroughly trained teachers obtainable would be brought to bear upon his children, that the best aids to Scripture illumination and interpretation, reverent and inspiring devotional exercises, wholesome books, pictures and music, and clean associates would be theirs, and all in a natural religious atmopshere. And then when well into the adolescent period, when conscience was tender, imagination vivid and chivalry awake, in a word, when intellect, sensibilities and will were normally balanced, then I pointed out that Decision Day would fall into their lives naturally and evenly without surprise or a fearful expectation. A beloved pastor whose judgment they had learned both at home and in their own experience to respect, would stand before them, and with wise and well chosen words he would present the call of the Highest. He would review the years of ethical teaching and appeal to their reason to accept as truth what they had been taught. He would sweep his hand across the tender emotions of their young hearts until they were all aquiver with love toward God and their fellows. He would show them the way out of sin and failure, up to God and forgiveness and strength, through Jesus Christ their Saviour and Keeper and Friend. And then he would gather all up and hold it forth in a glowing **challenge to their wills** to choose the better part which should never be taken away; a choice which was not to find expression in a passing desire, but appear in conduct, life purpose, character. I tried to point out that such rational decision even for a

child (or shall we not say because a child) is usually fundamental and abiding and when followed by six or eight hours, scattered over as many weeks, in closest companionship with this same pastor-friend in constructive examination of the verities of our faith, it would be a bold man indeed who would say that such boys and girls of 14, 15 and 16 are not ready for the privileges and responsibilities of church membership.

Nor would Christian nurture end there, but would continue in connection with a fully alive young people's organization which has never yet discussed the popular topic, "Is C. E. declining," or "How to Interest Our Pastor," but thrusts its members into a warm training school for Christian service where prayer, witness bearing, and useful service become normal and habitual.

Thus did I endeavor to outline the ethical path provided for the feet of our children and asked my widower visitor if he would entrust his own to our care.

His reply came last Sunday. He brought his children; but he did more, he brought himself, and as one of the best educators in the state he humbly asked for a Sunday-school class in the acknowledgment that this is the rational way, and the scientific way as it is Christ's and Paul's way of developing citizenship in the kingdom of God. Yes, revivals of religion are passing because we have discovered the child.

It is only carrying coals to Newcastle to tell the ministers and Christian workers at this Conference that the pillars of every church, the dependable, levelheaded, generous saints are those who have come up through the Christian nurture of home, Sunday-school and young people's organization. These may or may not have made the ultimate surrender to Christ under the wooing of an evangelist's voice—it matters not, for if so, that were but the ripening of the fruit of a tree whose roots went back ten or twenty years into good soil.

How strong and beautiful is the ethical element in the lines of such evolved Christians! Right and wrong are seen clearly and with no distortions. To them, God is Holy; the decalogue can be and is to be honored whether east or west of Suez. To them life becomes not a matter of rules or impulses or influences but of duty—the following of a standard which, while it may conform to no written creed or constitution, yet is as sensitive and true to the subtle behests of its own interpretation of God's will as the needle is to the Pole. They are the savior's of the church, the salt of the earth.

Who has not followed the cautious reasonings of Kohillith the Preacher of Ecclesiastes in his search for solid ground? A great soul in travail. Critically, positively, he examines the warp of life about him; for a time first this position he almost accepts and then that—but always with the same finding—vanity and a striving after wind: cool, deliberate, passionless he drops his plummet around the circle of human knowledge and experience and then delivers his oracle: "Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man."

"To obey is better than sacrifice and to hearken than the fat or rams."

If there is a tendency today, it seems to be in the direction of the volitional side of religion. We spell our creeds "Conduct." In his "Christian Mysticism," W. R. Inge says:

"The life of the spirit perhaps begins with mere feeling, and perhaps will be consummated in mere feeling, but during its struggles to enter into its full inheritance, it gathers up into itself the activities of all the faculties, which act harmoniously together in proportion as the organism to which they belong is in a healthy state."

And Dr. Cutten puts our whole case admirably when he says:

"The rationalist who recognizes the emotional abuses in some religious gatherings would reduce emotion in religion to a minimum. He errs at one extreme.

"The emotionalist who recognizes the coldness and motivelessness of the rationalistic standpoint would cultivate zeal at the expense of knowledge. He also errs. To be rational is not to be devoid of feeling, any more than to recognize the value of feeling is to indulge in unreasonable action. The strong volitional character is not the religious ideal any more than the feeble saint. The divine in man can mean no single quality; it must mean the well-developed combination of all human qualities."

And Professor James adds: "Strong affections need a strong will; strong acting powers need a strong intellect; strong intellect needs a strong sympathy to keep life steady. If the balance exist, no one faculty can possibly be too strong—we only get the stronger all-round character."

Let the final testimony be St. Paul's: "That the man of God may be complete, thoroughly furnished unto every good work."

Does the emotional then play no part in Christian experience? It does. Every true believer in the Spirit of him who wept over Jerusalem and agonized in Gethsemane is a mystic with feelings too deep and experiences too sacred to be spoken of in prayer meeting. Had Thomas no feeling when he burst forth, "My Lord and my God"? Yet he had demanded proof. Had Prof. Morse, who had been reducing the elusive forces of nature to an exact science, no emotion when he sent the epoch marking message flashing under the Atlantic Ocean, "What hath God wrought"? Has the Christian no joy in his Lord, no warm response to make to His love, no communion seasons that ravish the soul, because he demands a reason for the hope within him, or critically examines the approaches to the citadel of truth?

There are many approaches to the Kingdom. John saw twelve. There are no two alike. If like Carlyle some seek the Holy City by the door called Duty—others will find its shining streets only through the gate called Beautiful; while still others, with eyes bedimmed by tears, can only find the portal when Love takes the groping hand and leads where demonstration could not go.

I do not believe in the revival of the Billy Sunday type; but I do believe in appointed times of Decision. How can I help it when many have come to me since my return—strong leading Christians, for these 10 and 20 years, acknowledging their debt to the crude humble meetings your erstwhile Sunday School Missionary used to hold up and down the state.

Said a young man wistfully to me the other day: "I wish I could have the opportunity so many of whom I read have had of publicly confessing Christ in a warm revival meeting. He needed a crisis and so do many.

What of the churches where the pastor does not believe in, or has not time for anything in the nature of Decision Day? And what of the members of that rapidly growing church **without** the church who have all the ethical rights of those within, and only need the kindling of the emotions to sensitise their ears to the knocking of the Christ at the doors of their hearts to bring them into perfect harmony with the organized church?

In this age, which hates shams and impostures, cannot Congregationalism with all its education and good sense select good men and true men, sanctified alike in head and heart whom they may set over this business; men who will gather up the neglected opportunities, visit the pastorless churches and assist our brethren who have no gift for drawing the net? To stop the leakage would be to double our statistics.

When we speak of the relative value of the ethical and the emotional in the experience we can deal only with the past; but what of the future? Without holiness no man can see God. Holiness is ethical perfection. But when we see Him, without whom no man can be holy, when we see Him by whose chastisement our peace was wrought, by whose stripes we are healed, who became sin for us—who knew no sin—that he might redeem us from the power of sin,—I think our boasted ethics will fall from us like filthy rags, and our hearts' deep love will be our only plea for the privilege of standing in the ineffable presence.

THE NATURE OF THE GOVERNMENT OF ITALY.

By Prof. Granville F. Foster.

To the scholar and antiquarian, Greece alone excepted, no country of Europe is more interesting than Italy both no country of Europe is more interesting than Italy both for its intensely thrilling history and for its stately and magnificent ruins, everywhere to be seen, to testify of its former greatness and glory. The Eternal City by the Tiber through its Spiritual Sovereign, the modern Pontifiex maximus yet dominates to a great degree religious thought and many millions throughout the world bow at his feet and acknowledge his sway as the real vicegerent of God as once the same city ruled the world secular and religious, through its ancient Pontifix maximus, the Emperor, at whose feet the vast millions of the Empire bowed as in the visible presence of the overruling deity. The eminent and illustrious artists of mediaeval Italy too, have with those of ancient Greece, moulded and fashioned the canons or rules of art in all the modern age and the names of these artists are household words. Who has not heard of Leonarda da Vinci, Michael Angelo, Raphael, Correggio, Tiutoretto, whose beautiful works of art are to be seen to-day in numerous churches or public buildings throughout the land, from Lombardy to Sicily? Then from the standpoint of the scientist, Italy is an unusually interesting country for the study of certain natural phenomena. With flaming Etna on the island of Sicily, mysterious Vesuvius near Naples, eternally active Stromboli on one of the Lipari Island, with the curious fulgurites of the Apennines—the thunder-stone of Shakespeare or the thunderbolt of Jupiter—the Acheronian Lave Avenues, and the cave near which the ancients supposed to be the entrance to Hades, the Grotto del Cane, the buried cities, the secular elevation and depression of various portions of the coast, the terrible earthquakes so frequent, the Fata Morgana and other phenomena too numerous to mention have engaged the attention of students of nature from time immemorial and are still ardent subjects of research.

Italy has had a checkered history. From being the center and source of government, it descended, after Rome had filled the world with her grandeur and had sunk under the weight of her own magnificence, to being ruled by others. Divided up into a large number of separate states, coveted by the Emperors of Germany as a necessary part of the Holy Roman Empire, of which they deemed themselves the Divinely Appointed Head, desired by the Kings of France and by the Kings of Spain, it became the battle ground of Europe, while popes looked on, encouraging now one claimant and then another, hoping that in the war of rival contestants, the patrimony of the papal see, the states of the church might remain intact, and thus from Otto the Great in the tenth century to a time within the memory of a large number of people, now living, the struggle went on, until in the Providence of God, a new day dawned on Italy, and a consolidation of all its parts began until at last there was a united nation under an enlightened, liberal and well-beloved monarch. To trace in a manner exceedingly brief the events of the period of consolidation, enough only to make clear and plain the origin of the constitution, will only be undertaken here.

Great men like Dante and Savonarola, and several popes entertained dreams of Italian unity but they ended as dreams for nothing was accomplished. Napoleon I promised unity and did a little towards it, taxing the Italians mercilessly and stealing their priceless works of art for museums in Paris. The matter slept again at the order of Metternich, the prime-minister of Austria and the real autocrat of Europe. At this time Lombardy and Venetia belonged to Austria, Naples and Sicily were governed by an infamous Bourbon prince, Tuscany, Modena and Parma were respectively governed by petty tyrants, called Dukes, and almost in the middle of the peninsula lay the states of the church, ostensibly governed by the pope, but really by some of his cardinals who were as tyrannical as ever a Bourbon prince could be, while throughout the land brigands flourished even sharing their gains with a sovereign here or there to be let alone to ply their nefarious trade.

It is strange that the original nucleus of a consolidated Italy was Savoy, in early times a part of France. At the Treaty of Utrecht 1713, the Duke of Savoy was given Sardinia and raised to the title of King. In 1848, Charles Albert, King of Sardinia, fought with Austria and was conquered and then abdicating, Victor Emanuel II became King. He chose Count Cavour, as his prime minister and a set of the most brilliant events followed.

Several years were spent in drilling armies in forming alliances, in getting together money, all for the struggle the King and his prime ministers saw was inevitable if ever the dream of a united Italy was to become a fact. While this was being done, many reforms were carried through parliament—most of the monasteries were closed, the ecclesiastical courts abolished and the power of the church over schools modified. Just at this time the Crimean war came on and Italy sent a contingent to aid France, England and Turkey against Russia, the object of so doing which can be gathered from what an Italian officer said to the soldiers that were digging trenches "Of this mud, our Italy is to be made," for the good will of England and France was needed.

In 1859 a treaty was made with Napoleon III, who entered Italy, conquered the Austrians and Lombardy was added and the little kingdom thus reinforced had a population of eight millions. Napoleon now made peace but allowed the Duchies to decide by plebiscites and in 1860 Parma, Modena and Tuscany were added and Italy had eleven millions. Garibaldi, with the connivance of Cavour,

now took one thousand adventurers and went to Naples, and the people arising in favor, the detested and detestable king fled and the kingdom of Naples was added and Italy now had twenty-two millions. Then in 1866 Italy joined Prussia in a war with Austria and received Venetia as the reward and lastly when Napoleon was compelled to remove his troops from Rome where they had been guarding the pope, the states of the church were added, raising the area of the country to 100,000 square miles and the population to 28,000,000. Since then, the population has grown until it has reached 34,000,000. There is still one piece of land Italy wants and ought to have, namely Tventino on the southern slope of the Alps, which Austria still holds. This district has over 300,000 inhabitants, almost completely Italian. Italy is looking forward to the death of Francis Joseph, Emperor of Austria, when in the commotion to be looked for among the incongruous races of that empire, Tventino may be secured.

In government, Italy is a limited monarchy, of the class represented by England and Belgium. In such a government a king "reigns but does not rule" and yet a well-beloved monarch who is known to do everything he can for his people, has much power, more power in fact than if was constitutionally defined just what the king might do and what he could not do. The present king of Italy, Victor Emanuel III, is seldom refused by parliament or people in any thing he desires and simply because everybody believes he will never desire anything but that which would benefit the people he governs.

The Italian parliament consists of two chambers, a Chamber of Senators and a Chamber of Deputies. The size of the Senate does not depend upon the constitution but is left to law, which can be changed at any time. All Senators are appointed by the king and hold position for life. They receive no salary.

The Chamber of Deputies consists of 508 members. A candidate therefor must be 30 years of age, and of course an Italian by birth or a naturalized citizen, but there is no property qualification, but the fact that they are not paid for their services, compels a member to be wealthy or to be paid by his constituency. As a part remuneration however, all deputies ride free on railroads and steamboats. When a deputy is elected he is given a gold medal the size of a five-dollar piece, properly stamped, which is worn on the watch-chain, and as none but a deputy can lawfully wear it, this becomes a public pass. The deputies are elected individually in districts by voters, whose qualifications are—Italian subjects, each a male over 21 years of age, paying at least four dollars taxes annully. Every elected deputy must have received the majority of all the votes polled, hence if no candidate has received this, there must be a second election in which only the candidates that have received the highest number of votes in the previous election are voted for.

The Italian government has the vexing papal question on its hands yet after Rome has been the capital for 39 years. Each pope from Pius IX to the present day, sees fit to assert the absurd fiction that he is prisoner in the vatican. From 1871 to the present day, the Italian government has credited to His Holiness $625,000 annually, but the sum has never been touched, for such an act would be an acknowledgment of Italy's right to Rome. The pope tries to prevent Catholics from voting in national elections but he has succeeded in preventing only the most bigoted. The present anomalous conditions would cease to-morrow, if the outside pressure of foreign powers could be removed for in his heart Pius XI greatly loves Victor Emmanuel and the love is reciprocated, but this is in private, for in public they are enemies, irreconcilable since the mass of Catholics abroad are afraid that if Pius XI should publicly remove all bans and accept Italy's guarantee of perfect freedom together with the annual stipend, the pope would become only "a Chaplain of the King" being, paid his salary like other royal officers. The hope that the papacy once had of foreign intervention, has passed away. The papal power is little regarded at home. Pius XI has little influence in Italy but is a mighty power abroad. He exercises more power in the United States than he does even in Rome itself, outside the vatican, yet Giuseppe Sarto, the present pope, or Piux XI, as is his pontifical name, is one of the best and most earnest and sincere men that ever held the pontificate and as a man and as a Christian, is respected by all Protestants who know him as well as by the mass of Catholics.

Two other questions vex the government—the astonishing illiteracy of the common people, and the exhausting cost of the great army and navy which her position amid the number of jealous, perhaps hostile powers demand. The government has tried by free schools to abate the ignorance of the people, but simply in vain,for the poverty of the mass is so great that children must work or both they and the parents would starve. The army and navy question is becoming more and more imperative to be settled, for the country is fast running into bankruptcy, and this state of things was aggravated by the recent awful disasters in Southern Italy by cutting off from the general revenue a very large fraction which must be made up by increasing a load of taxes, already almost insupportable.

ENDEAVOR NOTES.

Wm. H. Scudder.

Topic for November 7: Life Lessons from Hebrews—Heb. 12:1-7. Consecration Meeting.

This Epistle consists of arguments interspersed with exhortations. It is from the latter we may take our "Lessons."

1. There is constant danger of becoming careless in our religious life, unless we "Give earnest heed to the things that were heard." Gospel principles are like buoys, and signals, and lighthouses along the waterways on which life's voyage is being made. It is easy to slip past these without observing them closely, but it is dangerous. The Gospel given by our Master, attested by miracles and signs, and delivered by associates of Jesus, is important enough, and sufficiently certain, to make us exceedingly careful to maintain a vigorous Christian life. (2:1).

2. Fidelity counts, in the long run, against almost every other virtue, or rather because it includes the other virtues. The Apostle mentions Moses, who was "Faithful in all God's house," and then holds forth Christ, as an example of fidelity, not as a servant, but a Son. This mention of fidelity may come from its being connected with the will, and hence can be consciously exerted. We cannot will to love, or to have faith or hope, all three of which spring spontaneously from certain conditions, but we can will to be faithful, in spite of hard tasks, disappointments, even opposition. (3:1-6.)

3. The Gospel will do us little good, or be of little value in our hands, until faith, strong faith, is mingled with it. This is because there is a power besides our own which is to accomplish the end in view,—the divine power. It is worth while askng whether our present day attitude towards this element in religion, is not crowding it out to a very large extent. We are very shy of anything miraculous; we are impatient when we hear the word "Supernatural"; we demand intellectual proof for every cause that can be launched to produce effect; we stoutly maintain that we are the "Powers that be," and whatever we want, we had better set about getting by exerting ourselves in those directions most apt to securing it. Where then does the divine power obtain opportunity? Answer to prayer, providential direction of affairs, conversion, manifestation of the divine will, and many other important factors in connection with Christ's Kingdom hinge on the divine power,—are we shutting out that power by want of specific faith? The Israelites lost the promise through unbelief, what are we being? (3:1—4:16.)

4. The Christian life is progressive. How can we make it so? By recognizing our immaturity, and setting out to develop. (6:1.) It is as necessary as physical intellectual development, both of which are in a measure under our control. It will not be accomplished by a return to the initial requirements—repentance; and faith in God; nor by a second participation in the introductory rites of baptism, or the laying on of hands (for endowment of the Holy Spirit); nor by reaffirming belief in the resurrection, and the judgment. These are foundation principles, not to be cast away, but built upon, and Christian progression would come through ministrations of love, diligence in following out the objects of hope, perseverance against apostasy, and becoming imitators of those who inherited God's promises by their faith, and patience. (6:9—12.)

5. We are under the New Covenant.

The blessings we are to receive as Christians, are put in this most beautiful form. (Chapts. 8 and 9.)

The historical background of the New Covenant would appeal to Jewish converts, because they believed so thoroughly that they were of God's chosen people. It ought to appeal to us because of God's Fatherhood, Our Father made these Old Covenants with His Children, and in the course of history, in His own time and way, faithfully fulfilled His part thereof. The New Covenant, our Father makes with us, through Jesus, whose work asures to us forgiveness, sonship, and eternal life. It is well for us to constantly enumerate the blessings of this New Covenant, to realize what part we must be faithful to if we are to share its fulness, and to be the thankful at all times, that if through human inefficiency and weakness, we do not measure up to our part, our Father is faithful, and will never fail in keeping His part.

CHRISTIAN ENDEAVOR NOTES.

Wm. H. Scudder.

Topic for October 31—Heroes of Missions in the Islands. Isaiah 32:1-3 and 16-20.

In these prophecies, however local the coloring, the underlying principles are universal, and reach in their extent to times very far distant from the moment of the prophet's utterance. This chapter is but a part of the preceding, the two should be read together.

Troublous times were coming on Jerusalem. Sennecharib was already at hand with his invading arm. This is the basis of the utterance. If we take the view of the prophet, this threatened desolation could really be traced to Israel's moral decrepitude. How often will it be necessary to fasten that truth on the world before men change their internal civic condition? We speak of the savage tribes of the islands as ferocious, bloodthirsty and uncivilized. That very condition is weakness. It is to rescue them from such weakness that missionaries are willing to devote themselves. The task would seem much more difficult to us could we transport ourselves to their times and circumstances. To undertake the task of civilizing a tribe of islanders, who know nothing about the ordinary decencies of life, who have no laws regulating marriage or home life, who are without the least knowledge of language or books, and whose chief end of existence is to eat, and sleep, and die,—to civilize such beings is an undertaking of the heroic type. Who would think of it unless armed with that remarkable power embodied in the gospel, which is the "power of God unto salvation—salvation of body, mind and spirit.

The characteristics of the reign of God among a nation are dwelt upon by Isaiah. The chief executive shall "reign in righteousness," and his subordinates "rule in justice." This has nowhere been more forcefully illustrated than in the missionary work among the islands. Most of us know the history of the Hawaiian group: how these people received the gospel with such eagerness that in a very few years the entire community became Christian, and in consequence the government became the same. A similar change came among the New Zealanders when Samuel Marsden, the son of a Yorkshire blacksmith, chaplain of convicts in Australia, became interested in them, bought the first missionary vesel, the "Active," and without weapons of any kind sailed to New Zealand, lived among the cannibals and taught them the gospel. His life was spared for many years, and the change that was effected during his lifetime was miraculous. Wars of most cruel nature ceased, cannibalism disappeared, Christian institutions began to assume influence. "Righteousness and peace"—these are the results of the sway of the gospel over the hearts and lives of the most degraded, ferocious cannibals.

But the prophet is not blind to succeeding events. To convert a people in a generation is no warrant that Christianity will retain its hold on the following, unless that generation is as thoroughly converted as was its predecessor. Evil always lurks amid the good. There is no paradise, no even among the lovely garden spots of the Pacific Islands, into which Satan does not find an entrance. Therefore we are not surprised to discover the falling away, or "backsliding" of the children of those who showed such a wonderful spectacle as a "nation born in a day." More missionaries, new methods, but the same regenerating and saving power of the Holy Spirit,—these are the necessary agencies for the continued Christianization of those islanders, just as they are for us. Civilization of itself cannot aid a people to be Christians. Amid the highest of its forms we find the drinker, the debauchee, the grafter, the murderer. Christ's gospel of love to God and man, of individual purity, and righteousness, and spirituality, must get hold of the separate members of any society, large or small, in order to the maintenance of strength, and peace, and true prosperity among the mass.

THE LOS ANGELES ASSOCIATION.

W. N. Burr.

The Los Angeles Association met with the Lake Avenue Congregational Church, Pasadena, on Monday and Tuesday, October 18 and 19. With favorable weather; an entertaining church with ample facilities for Association work, and a big heart full of hospitality, and with two such centers as Los Angeles and Pasadena to draw from, the attendance was large, and the interest well maintained from start to finish.

"This looks like a State Conference meeting," was a remark heard more than once,—with a slight hesitation over that word "Conference." It is so much easier for some of us to say, "the General Association!" Probably not less than two hundred people were present at any session of this Association meeting.

Rev. William Davies, of the Vernon Church, Los Angeles, was moderator, and Rev. Ansel E. Johnson, of Monrovia, scribe.

The writer reached the opening session a little late. The devotional meeting led by Rev. J. H. Mallows, of Los Angeles, was just closing. "Reports from the churches" followed. There was time to hear from not more than one-third of the churches in the Association, and no provision could be made for hearing from the other two-thirds at any subsequent session.

A splendid address was that of Rev. Ansel E. Johnson, on "The Disciples' Triumph." It sounded only the hopeful note. The transforming power of the church was illustrated by America's transforming power over the immigrant classes—"the disciple of Christ, under his Master's instruction, the transforming unit. Evidences of forward movement: Every great movement is predicated upon the success of the church. Today in all walks in life men are speaking a straightforward word for spirituality. There is clearer recognition of the worth of Christianity among the non-Christian nations. The great assurance of final triumph: The Holy Spirit is working to accomplish that which the disciple is striving to do." There was a Joseph Cook flavor in this address that filled it with thought-stimulus.

Prof. Geo. D. Castor, of the Theological Seminary at Berkeley, followed with an address on "The Resurrection," considering chiefly the doctrine of the resurrection in the Old Testament. Quoting John 5:24 he closed with this remark: "Whosoever allows his life to be dominated by Jesus Christ is even now living the resurrection life."

At the evening session Prof. Castor spoke on "The Theological Seminary and its Relation to the Churches." "Our greatest need is not more money but more men for the Christian ministry. The churches demand **trained** men, they are absolutely dependent upon the Seminaries for trained leaders, and should give the Seminary its place in their thinking, their prayers, their benefactions."

The paper by Prof. C. S. Nash, on "Essential Congregationalism," which followed Prof. Castor's address was a clear-cut presentation of conditions and needs in this present "transition period." It was a plea for an "organized democracy," for "some form of connectionalism" while still holding to our independency. "Unorganized men or churches cannot meet the calls of the day. It will not do to say that spirituality is all that is needed. We must organize our spiritual forces. We must have administrative work done with vision and heart. We ought not to speak of 'mere matters of organization.' The need of the hour for Congregationalism is Administrative Power."

On Tuesday morning considerable time was given to a consideration of certain proposed amendments to the By-Laws of the Southern California Congregational Conference. The final threshing and winnowing of this wheat crop is yet to be done.

Prof. Nash read an admirable paper on "Ministerial Leadership, which reached through the head and touched the heart of ministerial service, and so met with most **hearty** response. When this paper is published, in The Pacific or elsewhere, it ought to be carefully read by all church people of all denominations. "The church must have leadership. One of the problems of the day is found in the scarcity of men preparing for this leadership. The churches demand excellence in leadership, but forget often their responsibility in furnishing the supply. There should be more Christian homes nurturing this leadership. The ministry should be more ready to exalt its own vocation. That which belongs to manhood inherently the manly minister must have, and the churches must remember that sometimes it costs money. The leader in kingdom interests who is worth anything must have means for increasing mental and spiritual power. The ministry wants not to be carried, but to be challenged; but give your leaders resources, then throw out your challenge."

At this point Mr. Arthur Arlett, of Oakland, was called to the platform, and this "Master Mechanic" proved in a two minutes' talk that it is possible for a man in one walk in life to understand other men who are called to other departments of service.

The afternoon session opened with an "Expository Address' by Rev. Henry K. Booth, of Long Beach. Mr. Booth drew his thought from the fifth chapter of Isaiah—God's demand for **righteousness.** Isaiah's words are for every age in which men commit sin. God will be satisfied with nothing short of **righteousness** in any age. He demands righteousness now in all social and industrial life. We may blink at it, but we are surely facing a social crisis. God looking for grapes finds will grapes to-day. Contrast many present day labor conditions with the one hundred thousand dollar banquets of the present day, and wild grapes may be found in abundance. How is righteousness to be achieved? "By the changed life. The old gospel must be translated into ethical terms. We must sound the ethical note clearly in our pulpits."

The editor of The Pacific spoke a strong word for our Pacific coast paper that was both hopeful and yet full of the plea for better support.

Frank S. Forbes, who has turned from the pastorate to the law, read a strong paper on the treatment of Orientals that come to this coast. "Has the United States dealt justly with Orientals? No. Should the laws concerning these races be modified? Yes, and several modifications were suggested. What shall be the attitude of the churches? They should create a storm-center against race prejudice; and should give more attention to the evangelizing of Chinese and Japanese in this country."

Rev. C. P. Dorland, Superintendent of Benevolences, spoke on the advantages of a budget for church and benevolent contributions.

Rev. J. L. Maile, Pastor-at-Large, gave an address on "Congregational Life and Work." "Congregational money makers should have the stamina to give while they are mak-

ing money, and not hold the work back waiting for them to realize all their hopes before they do any giving."

The "Question Box" in the hands of Prof. Nash, received wise treatment.

Dr. J. A. Scherer, President of Throop Polytechnic Institute, Pasadena, addressed the association on "The Message of the Ministry of To-day." "The first quality demanded of the minister of to-day is **fearlessness.** He must be true to truth. 2d. Positiveness of Message. It must not be a message with the rising inflection at the end of each sentence. Preach **salvation** rather than **sin**—except to Pharisees. 3d. Simplicity. He should prepare sermons carefully and feel them. He should not be a soulless gramophone; and the best way to **feel** is to **pray.** His topics should be timely, his illustrations drawn from the life of to-day. Jesus **loved** all, but he did not **like** everybody. He hates formalism next to sin. What is Christianity? Is it not membership in a church merely. The means of grace are effective only when they are **means.** Convince the people that we are in earnest, and interested in their life, and they will begin to come back to the church."

The closing session, Tuesday evening, was devoted to "The Brotherhood Movement." Mr. D. A. Schweitzer of Los Angeles presided, and addresses were made by the Rev. C. H. Seccombe of Santa Ana, Professor A. H. Hamilton of Pasadena and Mr. Arthur Arlett of Oakland.

The Tuesday evening sermon devoted wholly to this important movement—was a fitting close of one of the most uplifting meetings of the association.

The Rev. J. H. Lash was elected moderator for the ensuing year.

Among the Churches

CALIFORNIA.

San Francisco, First.—The congregations morning and evening last Sunday had the pleasure of hearing the Rev. S. C. Patterson of North Berkeley.

Eagle Rock.—A fine lot 100 by 150 feet in size has been bought. The campaign for a church building is progressing nicely and it is thought that work will begin on it in November.

Oakland, First.—The Sunday morning and evening sermons by the Rev. Dr. Geo. C. Adams of the First Congregational Church of San Francisco were enjoyed by good sized congregations.

Colegrove.—The Sunday-school has outgrown the church building. Classes now meet in a school house. A fifteen hundred dollar hall for Sunday-school and social purposes will be built soon.

La Canada.—At the morning service, October 17, four persons were added to the membership of the church by letter. In the evening of the same day Rev. H. P. Case, superintendent of the C. S. S. and P. S., gave a "Lantern Lecture" on "The Life of St. Paul."

Los Angeles, East Side.—Improvements costing about $600 have been made on the interior of the church building recently. A forty-day campaign of personal work to culminate in a Rally Day and Decision Day will be entered on soon.

Oakland, Pilgrim.—The Men's League has arranged to take charge of one Sunday evening each month. A series of popular addresses by laymen will be given on the general theme: "The King's Business Requires Men." Last Sunday evening ex-Governor Pardee spoke on "Men Needed in Public Life."

Sacramento.—The Pastors' Association which meets each Monday has published its program of topics for the season of 1909-10. Dr. Temple's topics are: Selecting Themes for Pulpit Discourse; Curious Weddings and Funerals, The Bible the Book for the Christian. Other topics are: The Minister as a Citizen, Printer's Ink in Church Work, The Membership as a Force, The Men of our Churches, Dealing With Cranks, Pastoral Work and Its Results, Prayer Meeting Methods, Church Suppers and Socials, and The Congregation and Parish as a Field.

San Francisco, Mayflower.—The recent Rally Day exercises of the Mayflower Sunday-school were a success in every way. The Sunday-school completed their offering in behalf of the joint missionary campaign fund amounting to over $14. The pastor, Rev. N. C. Gause, addressed the children, also the parents and congregation assembled. A solo was rendered by Mrs. Gause, the children joining in the chorus and rallying around the cross, decorating it with flowers and greens. The fiscal year of the church has closed with every bill paid and money in the treasury.

THE NORTHERN CALIFORNIA CONFERENCE.

An Appreciation by the Entertaining Church.

The church at Santa Cruz says it is a delight to entertain the Conference. As far as we know there was not a single unpleasant feature or discordant note in all the meetings. So many complimentary things were said by the pastors and delegates that a few statements from us may be allowed.

We are grateful that the state meeting came to us. We enjoyed the sessions in the church and the delegates in our homes. The praise you gave us is fully equalled by the praise you deserve. Our members are saying: "We had such lovely people at our home;" "Our delegates were no trouble and a real pleasure;" "We want the same delegates the next time we entertain the Conference."

The church rejoices in the high order of the program; the thorough preparation of the speakers; and above all in the spiritual atmosphere which pervaded all sessions. The influence of those days will live long in our beloved church.

J. B. Orr.

OREGON LETTER.

By George H. Himes.

Today was a red letter day in the history of the First Congregational Church of this city. The usual morning service was dispensed with, and instead a special service was conducted for the purpose of commissioning Rev. Edward Dwight Kellogg and Mrs. Alice Ropes Kellogg to the Foreign missionary service in Foochow, China. Mr. Kellow is a native of Orange, Mass., and was graduated a few

months ago by the Bangor (Me.) Theological Seminary. Mrs. Kellogg is a native of Bangor, and a graduate of Bryn Mawr College, Philadelphia. They were appointed missionaries for the American Board of Commissioners for Foreign Missions on April 20, 1909, and arrived in this city early in the past week to make the necessary preparations for their departure to their field of labor, as the special representatives of the church which has adopted them.

Preliminary to the services of today addresses were made by Mr. and Mrs. Kellogg at the monthly meeting of the Woman's Missionary Society last Wednesday, and a general reception was tendered them last Friday evening in the church parlors, which was largely attended.

The formal service in receiving these young people began at 11 a. m. On the platform were seated Miss Alice P. Adams, who has charge of the Christian Social Settlement work, in Okayama, Japan, first established on Dec. 25, 1892 of which the Japanese in America are liberal supporters, Mrs. E. C. Lumm, a missionary in India many years ago, Rev. and Mrs. George W. Hinman, for a number of years the special missionaries in Foochow, but who had to resign on account of ill health, Mr. W. D. Drill, a missionary returned on a furlough, from East Africa, Rev. H. M. Tenney, D. D., District Secretary of the American Board on the Pacific Coast, San Francisco, Rev. Luther R. Dyott, and Rev. Guy L. Dick, pastor and assistant pastor of the church. After Mr. and Mrs. Kellogg were received into the fellowship of the church, a simple but very impressive ceremony, they were conducted to the platform, and ordained and the charge, outlining their duties and making suggestions out of his own rich experience, was given by Rev. George W. Hinman. The keynote of his remarks was a paraphrase of the utterance of the Apostle Paul to Timothy when he said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

An impressive dedicatory sermon was delivered by Dr. Dyott, clearly setting forth the responsibility resting upon the young minister and his companion, and at the same time congratulating them upon the choice of service they had made.

The service closed with the presentation of the commissions of the American Board, showing their official relation to that body, and the prayer of consecration and covenant, by Rev. H. M. Tenney, of San Francisco.

At 6:30 p. m., Mr. and Mrs. Kellogg addressed the Y. P. S. C. E. on the topic, "How Can Our Christian Endeavorers Help Our Missionaries?"

At the regular evening service brief addresses were made by Mr. and Mrs. Kellogg, Rev. Mr. Hinman and Rev. Mr. Tenney.

The missionaries expect to leave this city for their field next Tuesday or Wednesday.

The services of the day were full of inspiration, and were greatly enjoyed by large congregations. It was an unusual experience to have so large a number of missionary workers upon the platform at the same time; and the hopeful as well as helpful feature of that condition was the testimony from each one that great joy and comfort was derived from the willing service that had been rendered.

A Ministerial Association was recently organized at Hillsboro, and Rev. Frank H. Adams, of the Hillsboro Church, was elected the president.

A reception was given to Rev. Mr. Paddock, last Friday evening by Hassalo Street Church, Mr. Paddock recently accepted a call from this church, and preached to the congregation for the first time today.

The church at Forest Grove has extended a call to Rev. David T. Thomas, of Pilgrim Church, of this city, to become its pastor. Mr. Thomas has been with Pilgrim Church over two years and has given excellent service.

Rev. Cephas F. Clapp of Forest Grove recently accepted a call to the Washougal Church, Clark County, Washington, and began his labors there Oct. 3d. A house of worship costing $7,000 was recently completed at this place.

The Christian world in general, and, the First Presbyitearn Church of Portland in particular, sustained a great loss yesterday by the sudden death of Mrs. Caroline Ames Ladd, aged eighty-two years, wife of the late William Sargent Ladd, the founder of the first bank in Oregon in 1859. Mrs. Ladd was probably the largest contributor to church work, mission work particularly in Oregon, and perhaps on the Pacific Coast.

Portland, October 24, 1909.

PUGET SOUND CONGREGATIONAL CLUB.

The Puget Sound Congregational Club held its seventy-fifth meeting in the cheerful parlors of the First Congregational Church of Tacoma. Covers were laid for one hundred members and guests who sat at the tables in the banquet room. The President, Rev. W. W. Scudder, Jr., in a few happy words introduced Rev. A. J. Bailey, former Home Missionary Superintendent in this state, welcoming him back after an absence of many years, who returned thanks. The bountiful banquet having been partaken, and routine business disposed of, Rev. B. L. Whitman, pastor of First Baptist Church of Seattle, gave a witty ten minutes' talk on the subject "Should Denominations co-operate?" Admitting without argument that they should, he passed on to discuss why they should. This was to gain the additional strength needed to overcome the opposition to Christianity now existing, which he said in some quarters was inspired by persons who not only hated but actually despised it. Referring to the tendency of the age to study theology, he likened it to persons studying a watch. They might thoroughly understand its mechanism, but if it was not wound up it would be of no use. It was the business of the united church to wind up the watch and make Christianity go. His happy remarks were followed by a burst of applause. Rev. J. P. Marlatt, presiding elder Methodist Church, in Seattle district, spoke on "How They May Co-operate." To make this the most effectual, he urged that they should treat each other squarely and justly, and feel sincere brotherly love for each other. Should be intensely in earnest and work hard, which was the watch word of the Methodism. He also suggested, that one of the practical ways in which denominations should work together would be in sustaining a great Western Washington Christian Institution of Learning. The state institutions taught secular education but entirely eliminated all instruction in Christianity. This he said was badly needed. There is now no place in which to train young men to become ministers. This great need should be met by all denominations uniting together to support a Christian college or university. His earnest words, coming as they did

from a warm heart, further cemented the bonds of friendship already existing between the speaker and the Tacoma people.

During the evening, the following resolutions introduced by W. H. Wheeler were unanimously carried: "Resolved that we suggest to the officers of the Church Building Society in New York City, That they be requested to make an appeal to the churches of our denomination, for a "together movement" at some date in the early part of the coming year for funds necessary to meet its present obligations of $100,000.00.

Dr. Sydney Strong of Seattle spoke of the blighting effect that the recent action of the Interurban Electric Company in raising the rates between this place and Seattle would have on the club, in preventing many from attending who would like to do so. In behalf of this and similar organizations he introduced the following resolutions which were unanimously carried: Resolved that we call on the mayors of Tacoma and Seattle and intervening municipalities, to come together in conference, in order to bring about an adjustment of the Interurban Electric Railway controversy, either by appointment of a commission whose duty shall be to seek to ascertain the facts pertaining to the controversy, to advise the public mind, to act as mediators, or by other means that commend themselves to the mayors of these municipalities."

THE HOME

THE WOMAN WHO WORRIES.

By One Who Has Learned Better.

A great deal is written and spoken about household economics. Economy in housekeeping has been a subject for discussion ever since there have been houses to keep. But there is a kindred topic which, well thought out into action, will mean more than either of the others to that woman who would be successful in her great and beautiful task of home-making—in the bringing about of comfort and happiness to those who, in the old-fashioned phrase of the Scotch, are "her care."

When I would commend housekeepers to study economy of themselves, I have no reference to that which any sensible woman is obliged to realize—her duty of systematized work, of such rest as her own system demands and of recreation. These are matters which individuals may best decide for themselves, according to strength and circumstances. Where one woman demands an hour of quiet, in order to keep in condition, another needs half the day, and still another can keep going all day long and still be healthy and sweet-hearted. There is, however, one thing in which no woman can expend strength and thrive, even though her body should rest all the time, and that is in fretting.

Almost without exception the woman who frets resents the imputation of thoughtlessness and repudiates the very suggestion of a selfish attitude toward life. Yet she is guilty on both counts. "Out of the fullness of the heart," says truly the ancient proverb, "the mouth speaketh." And when the heart is overladen with rebellion against things as they are, quick and angry words are likely to proceed from it. Just here is where one encounters the tremendous waste of self, for the hasty fretful speech bears fruit not only in its kind, but in sullen looks, impatient actions and in a general poisoning of the home atmosphere, which reacts inevitably upon the one who is responsible for its genesis. King Solomon's brawling woman, with whom to dwell in a wide house was less to be preferred than the peace of the corner of a housetop, was probably not an unloving housemother. On the contrary, I fancy that her heart's desire was for her husband's prosperity and her children's happiness, and that she brawled because perchance the flocks were prone to wander and the young lambs to drop from weariness, or because the maids at the distaff idled or tangled their flax. Such things spelled ill fortune in those days, as panics and poor investments do in these. The wife and mother, then as now full of tender desire for the prosperity which means so much to peaceful home life, had only to face the ordeal of waiting for better days, conscious that her own two hands had done their best and were powerless to do more.

Now, waiting is much harder than working, especially when one feels assured that a little difference in the management of flocks and herds, a little more attention and delicacy of touch at the wheels would set the matters right. But one of the hard lessons a woman has to learn is that of respect for the opinions of others, even though they be mistaken, and to wait—gracefully and patiently if possible, and if not, just to wait—while her loved ones thread their way through experience to expediency. If her own way is the better one, and she has the grace to impart her ideas without antagonizing, well and good; but it is a very wholesome mental and spiritual exercise for My Lady of Frets to think things out for herself sometimes, after this fashion: "Now, suppose I were the sole breadwinner of this family, would I be quite so sure as to the wisdom of this or that method of procedure that seems s clear to me now? Would I not weigh matters very cautiously and be actuated by reasons that do not appeal to me as I sit in judgment? If I were my own boy, or my girl, with all the inexperience, all the craving of youth for the moment's pleasure, and with none of the knowledge of the great love that underlies law to balance against temperament, would I act more discreetly, would I always choose the way that seems best to my elders?"

If we women could only realize that what we advise and what we teach is of the smallest importance compared with what we are! If we only could, I think there would be a broad, bland clearing of the domestic atmosphere. If we could absorb the thought that just a little bit of really being happy outweighs years of "trying to make home happy," we would do what whe could to set things right, and then just leave the worries to take care of themselves while we got "the morest good," out of what was left in life. If a poor investment curtails an income already scanty, the master of the house surely feels more chagrined and sorry than any one else does, and it is small encouragement to future counseling with his life partner to hear "I told you so" and see her downdrawn lips and troubled eyes. It surely is better to accept the hard conditions, give thought to stretching dollars that seem to have no elasticity, and find the gleam of fun that lurks in all such conditions to brighten things up for the brave-hearted. We often hear it said "I can bear a real trouble, but it is the little worries that get the best of me!"

Well, I think it is a pretty smallish sort of a heart and a narrow slice of life that can't get the best of little worries and, because the men of the house are irregular at meals, and the children bring in mud on their shoes, will make a woman assume the air of a martyr or the tongue of a termagant—and, for my part, I believe the tongue

is to be preferred to the air. What if the men are late? Are not they the ones who suffer from cold vegetables and a dried-out roast? And as for the mud on the floor—why, just suppose there weren't any little shoes, or that the children were not the restless things they are, in their rugged health and gay spirits. Does it add rest to the belated meal if it is served with a scowl, and will the little folks remember better next time to clean their feet if mother, over her sweepings, says things that hurt them—and that she is sure to wish she hadn't? How much the better way to economize in all that fretting, serve the meals and sweep the floor quietly if one cannot do it hilariously, and save all these hurts so easy to make—so hard to cure!

If it is a case of nerves, why, one should see the doctor; but often it is the fret that causes the nerves, and not the nerves that produce the fret.

There is something in this connection that I shall mention last, because it is so important that one always should carry it in the mind along with any thought of worry. That is the bringing of all the perplexities; small as well as large, that beset our days, to the source of all life and strength. It has always been a dear thought to me that it did not require some terrible grief of a lost loved one, some awful foreboding over one at the point of death in suffering, to bring forth the first expression of Christ's power in miracle—he had a heart to feel for that embarrassed housekeeper whose refreshments ran short at her party! Surely then we can go to him whom we are taught to call our Father, in our perplexities and worries, and confidently expect that help, the calming and stilling, which we so sorely need.

What though in this time of investigation, there are some who would explain away the power of prayer on purely psychological grounds? Is not my Father lord of all the sciences—all the 'ologies? If I knew enough about electricity I might fully understand just how it is that its subtle current lights my house, rings my bells and annihilates distance so that in my own library I may sit and hold converse with my friend in another town and not lose one little inflection of the voice I love; but would my knowledge in any way do away with the efficiency of the electricity? Having it there to do me service is the main thing and I would be very silly if I should refuse to avail myself of all these helps just because I could not know just how it worked.

Thus it is with that wonderful steadying influence of prayer—that sense of communion which one may find in a quiet hour, or which one may snatch in a busy moment of the busiest day, when the heart reaches upward for strength and calm. People in general may not be able to ravel out just how it works, but work it does, and in just the way in which that housekeeper at Cana received her help out of a trying position—we must speak our difficulty in the soul's sincere language, and then pour! I don't imagine she bent over and looked into the vessels to see if the Master really had changed that water into wine—she just went right on and served it in the simple trust that it was all right, and sure enough it was. When we ask for help we do not need to wait and see if the men are coming in with more promptness, or the little ones trying to be tidy—maybe they will not change their ways at all. The thing for us worriers to do is just to go on with our daily work and take what comes—the patience and gentleness we shall win will mean more to us and to our loved ones than would the removal of petty annoyances to us alone.—The Interior.

Our Young People

A FEW INSECT MUSICIANS.

Surely you have heard them—a band of insect musicians—it is a treat! Who are they? Why, the crickets and their cousins, the grasshoppers, locusts and katy-dids. They all carry fine musical instruments with them wherever they go. So, a concert or serenade can be given at a moment's notice, and I fancy they never make the excuse, "I can't; I am out of practice!"

I have been kept awake many a night by the little glossy brown or black house cricket, which, well hidden behind some article of furniture, insisted on treating me to a musical program.

"I wonder if he makes it with his mouth?" I have asked, and I decided to really find out, and was surprised to know where all that noise came from. You know a cricket is not slender like a grasshopper, but is short and thick, and looks like he is carrying a little bundle of something under his wings all the time.

Well, near where his left wing-cover joins his body he has three veins on his wing. The largest is rough like a file ,and this is his "bow" for his violin. He—I say "he," because Mrs. Cricket can not make music—draws this rough vein across the right wing-cover, which trembles and quivers and gives out sound—his music, in other words.

The field cricket sings all day, while the house cricket (my friend) takes the night for his concerts.

In Spain crickets are so popular that they have little cages for them, like we do for our canaries; but they have only one cricket in a cage, as they will fight if put together.

"The Murmurer," as Mr. Grasshopper is called—and I don't see why, as his songs to Mrs. Grasshopper are so loud and shrill—makes his music by rubbing his wings together. He has a little piece of skin like a tight drumhead set in each wing, and as he moves his wings these tiny drums vibrate—thus his music.

Mrs. Grasshopper doesn't have a drum in her wings, but listen's to her lord's music with her ears, which are on her forelegs! Isn't it queer? Think of having one's ears in such an inconvenient place, as near a knee. Or, as the locusts have, on each side of the abdomen. At least, they have a round plate there, which is supposed to be an ear, on each side.

Mr. Grasshopper sits perfectly still while making his music, looking very grave and quite correct in his long-tailed dress-suit coat, which he always wears.

Mr. Locust, however, stands on his two front legs to sing, and is really a ludicrous sight, as he lifts his hind legs and draws one by one and then both together, across his wings. The inner side of his hind legs has rough, file-like edges, and the wings thicks veins, like cords, and the file of the legs on the cords of the wings, produces the sound. He is a finished musician, too, for he can make two tones, and as one or two legs are used, makes the music loud or soft.

The beautiful light-green katydid sings only at night, and his song, "Katy-did, Katy-did; Katy broke the teapot lid; Katy-idn't," and all the different versions of it, is of my earliest recollections.—Mrs. Helen B. Bell, in Baptist Boys and Girls.

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